000 40--Adultery in the Rif is almost always punished by the death of both the guilty parties, if caught in flagrante delictu. This, at any rate, is the procedure which is most favored culturally, and even if the Moroccan Government attaches a six-month or a year's jail sentence to it, many Rifians follow this path of action in such a case.

41--Ar-raqba, literally "neck" in Arabic, is the term used by the Algerian Kabyles to designate blood-vengeance. The Rifians use another Arabic word, l-'adawa, Rifianized to r'adhawth, meaning "hatred, hostility".

[114] 42--Ihwara is synonymous with nubth, and here Blanco is again in
[233] error, for, in the Central Rif, taking goats to pasture is neither
[851] a communal activity, nor is it done in turn by each small boy or girl in the community, but by the children of each nuclear family on their or its own account.

[114] 43--Blanco's phrase is Es, pues, una sociedad turnante, and this
[196] notion, in my opinion, is one of its author's most significant contributions to the study of Rifian social organization. With respect to Blanco's definition of nubth, it should be stated that the lexical meaning of the word is "turn", but that in the Rif it refers to a nuclear family, or that of a widow with unmarried children. The
[651] most significant function of the nubth in a wider sense, perhaps, is that the annual tirtib tax, calculated on the basis of ownership of animals and crop-yield, worked out on this basis in each village community in a tribe. It should here be noted that the tirtib tax was officially abolished in Morocco in the summer of 1961.

[144] 44--It is maintained by both Rifians and Berbers in the Central Atlas
[691] that a man may have an unlimited number of wives at the same time provided that every fifth one is a negress. Not only is this fact considered to be sanctioned by the Shari'a, but I actually knew one Rifian qa'id (now deceased) who had 4 ordinary Rifian wives and a fifth one who was black.

[171] 45--Both widow inheritance (wife marries deceased husband's brother) and the sororate (husband marries deceased wife's sister) are standard practice in the Rif, as well as elsewhere in the Muslim world (see Coon, 1931, op. cit., and E. D. Chapple & C. S. Coon, Principles of Anthropology, New York: Holt, 1942). An outstanding example of widow inheritance is furnished by a woman I know (an informant's mother, to be exact) in the highlands of Aith Waryaghar, who married two brothers in succession (the first was killed in a bloodfeud and the second during the Rifian War of 1921-26) before finally marrying a third brother (the informant's father) and having five children by him!

[881] 46--Puberty rites, in the proper sense of the term, do not exist for
[171] either sex in the Muslim Middle East. That a boy or girl is old enough to fast during Ramadan is a tacit sign that puberty has commenced. In the Rif, at this time, boys help their fathers in the fields and girls help their mothers in the house; it is only children of pre-puberty age, of either sex, who pasture goats.